



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

ization of ecclesiastical government, receive more attention. The author's chief interest, however, lies in the intellectual life of the church, in the various heresies which strove for recognition, in the heated theological controversies in which the leaders engaged, and in the gradual formulation of orthodoxy. While topics like Montanism, Donatism, and monasticism are discussed in a fresh and instructive way, the writer is at his best in the sections devoted to Gnosticism, Manicheism, neo-Platonism, Monarchianism, Arianism, Pelagianism, and like subjects. Principal Rainy possesses the rare talent of lucid exposition. An intricate and confusing system of speculation is firmly grasped in its fundamental principles, and is so explained that the reader is distinctly cognizant of its essential features and of its inner import.

*The Later Catholic Church* is now in preparation by the same author. "The Library" will also include a history of *The Latin Church*, but no provision seems to have been made for the Reformation period or for post-Reformation times—a serious omission and defect, which it is to be hoped the editors will remedy.

ERI B. HULBERT.

THE UNIVERSITY OF CHICAGO.

ORIGEN AND THE GREEK PATRISTIC THEOLOGY. By WILLIAM FAIRWEATHER. (= "The World's Epoch-Makers.") New York: Scribner, 1901. Pp. xiv + 268. \$1.25.

A MORE compact, comprehensive, and generally satisfactory treatment of the great Alexandrian than Mr. Fairweather has given us in this little volume, we believe, could not be found.

The first chapter, of thirty-five pages, treats of Origen's precursors, and most of the space is given to Clement of Alexandria, Origen's immediate predecessor. The second chapter is biographical, giving, in brief form, what is known of Origen's life-experiences. Then follow chapters on "Origen's View of Holy Scripture;" "The Religious Philosophy of Origen;" "The Writings of Origen;" "Origen's Theology;" "God and His Self-Manifestation;" "Creation and the Fall;" "Redemption and Restoration;" "Successors of Origen;" "Historical Services, General Characteristics, and Distinctive Doctrinal Complexion of Greek Theology;" "Reaction against Origenism;" and "Subsequent History of Origenism."

It thus appears that we have a strict monograph on Origen, which in no sense pretends "to be a treatment of the third century."

The author warns the reader that "this volume cannot claim to be written in the popular style adopted in some other volumes of the series, for the simple reason that the subject scarcely admits of being popularized." Yet the work is clearly and delightfully written, and we think any reader who would be in the least inclined to look into these great subjects would be held from the first chapter to the last.

The limits set for this notice do not admit of quotation, although the temptation is strong. The author's appreciation of his subject is partly seen in this passage :

In one sense Origen had no enemies. Nature is not so prolific in men of his moral and intellectual stature as to keep up an unbroken apostolical succession of this sort. These choice spirits that tower like Alpine peaks above the general level of humanity appear only at intervals upon the stage of history. They are, indeed, "the world's epoch-makers," the uncrowned kings of learning, thought, and science. . . . No one can study his life and writings without being impressed with the greatness of his personality and the versatility of his genius. His work in any single department of theological study would have brought him fame, but he excelled in all departments. . . . He was also at the same time a great Christian preacher, a believing expositor, a devotional writer, and an orthodox traditionalist (p. 213).

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

DER "VERDIENST"-BEGRIFF IN DER CHRISTLICHEN KIRCHE.  
Nach seiner geschichtlichen Entwicklung dargestellt von  
KARL HERMANN WIRTH. I: Der "Verdienst"-Begriff bei  
Tertullian. II: Der "Verdienst"-Begriff bei Cyprian.  
Leipzig: Dörffling & Franke, 1892 and 1901. Pp. 74; 184.  
M. 1.20; 3.60.

IN these two monographs the author has collected valuable material from the sources, and has analyzed and expounded it with great clearness. On the basis of Tertullian's sentence, "*Nemo indulgentia [sc. Dei] utendo promeretur, sed voluntati obsequendo*" ("De exhort. cast.," 1), he sets forth the threefold classification of actions which makes possible the conception of merit; *i. e.*, (1) acts inherently evil (*inlicitum*), (2) acts morally permissible (*indulgentia Dei*), and (3) acts involving special sacrifice (*voluntas Dei*). By renouncing the privileges of the second class and by voluntarily assuming the sacrifices of the third class, one may earn (*mereri*) a reward, the value of which is proportioned to one's merit. Fear of punishment and hope of reward are the motives of the Christian life. This commercial conception of